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The Non-Subscribing Presbyterian

No. 314. NOVEMBER, 1932.

SAINTS. APOSTLES. PROPHETS.

"All souls are mine."—Ezek. XVIII, 4.

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NOTES AND NEWS.

The Rev. J. A. Kelly has sent an intimation with reference to the recent Limavady case, which arrived too late for insertion in the October number, Mr. Kelly having only just read the report appearing in the "N.S.P." He desires to make it known to those interested that £165 15s. 0d. was the net amount received from the sale of the Manse, which took place twenty-five years before the Court proceedings *re* sale of the vacated P.E. School building (formerly the Old Meeting House). As the proceedings had to do entirely with the latter, he did not expect any question about the sale of the Manse. However, Mr. Kelly consulted a high legal authority, after the case was over, and placed before him the full information relating to the Manse, and was advised that everything was in proper order, and that he need not take any further trouble in the matter.

* * *

The Rev. G. V. Crook is perhaps the best qualified man in the denomination, both by training, experience and family connection, to write on the subject of Methodism. Only those who know Methodism from the inside can appreciate the full meaning of the recent great event in its history of the union of its various branches, and it will be interesting to note how the amalgamation will work in the future, for the existence of the various sections has not been without good reason. Those of our ministers who may have preached in Methodist pulpits, and have realised the support of a whole congregation with the interjections of "Amen" and "Praise the Lord," must bear witness to the "grip" that Methodist doctrine and feeling have on those who hold that faith. At Boscastle, in Cornwall, with its formidable giant precipices receiving the full force of the Atlantic, are the meeting houses in which denominational splits have taken place, when Bible Christians and Free Methodists and the Salvation Army each took its separate course. A few miles away is the parish where John Wesley started Methodism, and close at hand is a house where an old Methodist family has still the tea-pot that was used when John Wesley had "a dish of tea" there. There was one occasion on which the First Presbyterian Church was crowded out, the crowd filling Rosemary Street outside, for that day John Wesley himself occupied the pulpit. He came down through the Corn Market with a great crowd behind him. So great, however, was the damage which was done, even the silver ornaments from the covers of the pulpit-Bible being stripped off, that the sexton would not allow John Wesley and his congregation to enter a second time. The Primitive Methodists seemed to be of a sturdy and hearty type. The Primitives held to the pioneer principle of "camp meetings," which the Wesleyans had abandoned. However there was a big camp meeting in Hyde Park on the occasion of the union, and the cinema showed us on one of the platforms Dr. Scott Lidgett, the President. He is a man of which any denomination might well be proud. He is a great scholar as well as a religious leader, and has been Vice-Chancellor of London University. John Wesley, to the end of his life, maintained that he still remained a Church of England clergyman, and the Wesleyan Methodist Society has only within the last forty years adopted the title of "Church." The Church of England missed a great opportunity when she allowed this marvellous evangelizing movement to get away from her control.

* * *

Among ourselves, in recent years, the large gatherings in the Ulster Hall have indicated

the capacity of our own congregations in the direction of evangelization, which means spreading "the good news." Its not good news to tell a man he is going to hell; but it is good news that he partakes of the divine nature and is possessed of infinite possibilities, which are the confidence and assurance of immeasurable glory and happiness.

WAY, TRUTH, LIFE.—John xiv., 6.

By way of a change reverse the words: Life, Truth, Way. In saying He is Life Christ is expressing the idea that is in the words "the Life was manifested and we have seen it." Whatever Life is, we never know it apart from the forms that it builds up. We see the effect of it, we see the evidence of its presence; but what it is in itself no skilled scientist with the aid of his instruments has ever been able to disclose. The air gives us an idea of a great unity. It is one thing stretching everywhere, enfolding the world. The same with light. Air and Light each help us to understand how there can be a Unity stretching everywhere. From these we can gain an idea of a Great Ocean of Life, in and through and over all. It manifests itself in everything, whether as builder or preserver or destroyer. Everything around us is its manifestation. A young animal or a child is full of life, full of energy, must have play to let off some of that energy. Even when the body has grown older and there is not the inclination for the exercises which are the joy of youth, yet where the mind has been kept trained and vigorous, its powers become clearer and more active, and still with the feeling of life and more life. St. Francis of Assisi called the wind and the sun and the earth his relations, and so with birds and beasts. He had an intense love for all. Because he was one with Life, he is thought of as above all sects or creeds. Jesus speaks of "fulness of life, life and more abundant life," of entering into Life. He must have known in himself what it was to be full of life, full of vitality. Enthusiasm is a well-known word. Its root meaning is "in God," as an iron plunged into the fire, the soul "in God" has enthusiasm. Christ was responsive to the One Life, because He was true. Speech, thought, life were true. His mind attuned to that of the Father. He knew the Father. Some call it intuition. It comes by the practice of Truth. Christ was one with the Eternal Truth, and was the Supreme Teacher of the World. "Thou art the Path," is an old salutation of a pupil to his teacher in the East. "I am the Way," replies the Teacher. The Teacher is always the way to the knowledge which it is his speciality to impart. Perhaps by your own unaided effort you may learn a great deal about any subject, but you will find a teacher a great help. An apprentice wants to learn a trade. How does he do it? The pupils of Christ, His disciples were His apprentices, "as the Master is, so shall the disciple be," said Christ, and they learned not only by His word but by the work he gave them; by the life they lived, and in a more general sense all who would learn of Him had to live the life in order to understand. "Live the life, and you will know of the doctrine, whether it be of God." What was the special knowledge of which Christ was the Way? The knowledge of God, and that knowledge *is* eternal life. Life now, life that is real, mind and heart in perfect harmony. Knowledge is more than belief. Knowledge is realisation. The blind man believes, but the man with sight sees: he has knowledge. We are Life, Truth, Way in our own divine nature. "You quote Paul and Jesus," said George Fox, the founder of the Quakers, "you say that Paul said this, and Jesus said this; but what do *you* say? The Life is there for us to enter at any time; if only we will live the life, the Truth is there before us," a clean life, a pure heart, an eager intellect, and the Way opens out before us, and we understand what is meant by "the Way, the Truth and the Life."

ULLIN.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

Will subscribers please note that in future, on **Wednesdays, the Depository will be closed at One o'clock,** and on **Saturdays it will be kept open** until **9 p.m.**

Geo. J. Slipper, *Hon. Sec.*

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Published on the fourth Saturday of the month. Copy should be sent before the **19**th at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

FIRST CHURCH, BELFAST.

The harvest thanksgiving and Sunday School anniversary took place on Sunday, 9th October. At morning service the scholars again occupied the centre pews in front so that the school might be conscious of its rightful place in the day's services and the congregation might get some idea of the number of children dealt with Sunday by Sunday. The church had been beautifully decorated with gifts, afterwards sent to the Domestic Mission and to hospitals. The service was conducted by the minister, Rev. R. Nicol Cross, who made a passionate plea for recognition of the value of the work of the teachers in inculcating Christian ideals and principles in the young, especial y in these days when the future was clouded with uncertainty and our youth had to face the ordeal of withstanding the temptations and tendencies to demoralisation resulting from long periods of enforced idleness. Moreover, the school is the nursery of the church, and if congregations are to be maintained and the places filled of those who have done their work, "finished their course," then the training of the rising generation is a necessity. Our Sunday school needs the best the church can give it in personal service and congregational support, and it brings the highest reward in character ennobled and inspired by Christian reason and idealism.

The united scholars service in the afternoon was taken by the Rev. A. L. Agnew, D.D., who gave suggestions as to Sunday school methods, derived from some of his experiences when visiting the headquarters of Unitarian work in Boston, U.S.A.

At night the service was again conducted by the minister of the church, and after a short address to the large congregation assembled, the organist, Mr. Albert Taylor, and an augmented choir gave a spirited and well-sustained rendering of Hayden's oratorio, "The Creation." The ministry of music still plays an important role at the First Church, and is notable in the city. The soloists are familiar with the music, so that in feeling and expression they could give finished renderings, and the choir as a whole got splendid support from the organ. The soloists were: Miss V. E. Curran, L.R.A.M. (soprano), Miss L. V. Gordon, L.R.A.M. (contralto), Mr. T. Corlett (tenor), and Mr. J. R. Laird (baritone). It may be mentioned that Mr. Taylor has been giving a series of broadcast organ recitals from the church under arrangements with the B.B.C.

SCIENCE AND RELIGION.

All one's life one has been accustomed to hear of the conflict between science and religion; how religion has been the opponent of science, and how the Roman Catholic Church has sent to the torture-chamber and the stake the scientists who threatened her infallibility. The outstanding instance of such "persecution" of science by religion is one most frequently quoted. From our own pulpits we have heard of Galileo being persecuted, and in Secularist literature have read how he was laid on the rack and forced to recant his teaching that the earth moved round the sun; but, in his agony, below his breath he muttered "But it does move," all of which now turns out to be pure fabrication. "The English Review" of September has an article by G. C. Heseltine, in which he deals very thoroughly with the case of Galileo Galilei, exploding the legend, myth or bogey tale "which has lived not on fact but on bigotry and ignorance." A London daily newspaper quite recently stated Galileo was burnt at the stake. Many learned authorities have solemnly used such statements though in a variety of forms, as having been "blinded," "tortured," and "flung into a dungeon." Without going to Roman Cathoiic sources there are anti-clerical and anti-Romanist authorities from which facts can be obtained which disperse the strong delusions concerning Galileo which have obtained such a hold. Galileo's early education was at Pisa, the place of the famous leaning tower, then in a monastery as Vallombrosa,and ultimately at Pisa where he started medicine. "By his natural genius and inquisitiveness he soon gained pieces of knowledge beyond his fellows and his teachers, and on the strength of this he crowed over both. Especially when he observed apparent contradictions of accepted Aristotelian views, he quite naturally waxed contentious, so that he gained the nickname of "The Wrangler" and the enmity of the dons, who naturally hated aggressive contradiction, the more so when they were shown to be wrong. Nevertheless at twenty-six he obtained the Chair of Mathematics, having written brilliant essays on the Hydrostatic Balance and on the Centre of Gravity of Solids." He added to the jealousy that his quick rise provoked a particularly aggressive manner. His next professorship was at Padua in 1597 (the place well-known by St. Anthony of Padua—sometimes called the "Lost Luggage Office, for the people pray to him when they have lost something). "At

Padua he was prolific in mechanical inventions and brilliant mathematical papers; but he had a stormy career, due to jealousy of rivals. Then he made a row about his stipend, but he kept the job. Trouble with the Church began through a priest named Castelli, a successor at Pisa, asking for an opinion of the apparent conflict between the Copernican doctrine and scripture, viz., the earth was a ball revolving round the sun. Galileo replied that Holy Writ was not a text-book of astronomy or a scientific treatise. What Galileo said was precisely what was later voiced by Cardinal Bellarmine, Saint and Doctor of the Church, and amply confirmed more recently by Pope Leo XIII." Castelli made the letter public, and his enemies soon tried to make capital out of it. Galileo was of a fiery temperament and several of the Cardinals advised him to be quiet and control himself, "he renders the climate of Rome exceedingly dangerous to himself." The Holy Office had him up before Cardinal Bellarmine, who was friendly to him, and another Cardinal kindly assisted Galileo to so amend his statements that the court was satisfied. Pope Paul V. received Galileo very kindly and assured him that he was held in highest esteem. All sorts of rumours got afloat; that Galileo had been forced to abjure and submit to penance, which were untrue. He was advised to leave Rome "and let sleeping dogs lie." So Galileo went on through several years, very impetuous, and getting himself into trouble with the Inquisition, but being helped and kept on his feet by friendly Cardinals who smoothed things out for him. He was never "thrown into the dungeons of the Inquisition," nor was he "put to torture." The worst punishment he got was to say the Seven Penitential Psalms once a week for three years; his book was prohibited; and his imprisonment for five months was in "the palace and gardens of the Grand Duke of Tuscany at Trinita dei Monti," where he was treated as a guest; and then he was back again in his own villa near Florence, though still a prisoner, where he continued his scientific work and writing. He died in 1642, aged 78, fortified by the last rites of the Church and the benediction of Pope Urban VIII. He had received a Papal pension of 100 crowns for the last twelve years, throughout the proceedings against him. Nor was it granted because he was destitute, which he never was." Professor Whitehead of Harvard writes: "The worst that happened to men of science was that Galileo suffered an honourable detention and a mild reproof before dying peacefully in bed."

UNITED METHODISM.

Sectional Methodism came to an end through a very unanimous and enthusiastic gathering in the Royal Albert Hall, London, on Tuesday, September 13th, when the Duke of York read a message from the King in which His Majesty said—"I congratulate the uniting churches on the attainment of this happy result. I welcome it as marking one step towards the unity of all Christian people—a cause which is always near my heart." This notable achievement of the union of the Wesleyan and Primitive and United Methodist Churches into *One* Methodist Church ought to be an incentive to all the other churches who, like the King, have a growing desire for a United Church comprising all professing Christian people. What is standing in the way of such a Union? Methodism hands to each minister on his ordination a copy of the Bible with this Commission—Go and spread scriptural holiness over these lands: The world is your parish. No Christian pulpit could be broader. We have preached in Episcopalian, Presbyterian, Methodist, Congregational and Unitarian pulpits, reading from the same Book, singing the same hymns and partaking of the Holy Communion together and yet, on account of of some slight diversity of doctrinal interpretation or difference in Church Polity keep apart. Unity is strength. One of the papers put the difficulty that may be in the way bluntly when it hinted that there were so many ministers and laymen who were anxious to be "a King among the cobblers." We are inclined to forget that every individual has a bias which he must obey, and that each of us can only receive that for which he has an affinity, and that a minister can only give forth effectually that which is his by birthright, or has become his own. Deep meditation on those Scriptures combined with free and fearless utterance, is the only basis for a United Christian Church. James Martineau told us more than a hundred years ago that "Our grand uniting principle is the rejection of all creeds and human formularies of faith and a simple adherence to the Sacred Volume." Three deep changes we notice in the modern life of the Christian Church. First, the feelings towards the Scriptures from which we preach have greatly changed. The Sacred Records of the Hebrew Race and the Primi-

tive Memorials of the Christian Revelation must ever form the main objects of the minister's study, the spring of his inspiration and the source of his teaching. The plenary inspiration of those books was an admitted tenet till recently in all the churches, which rendered the task of the preacher exceedingly easy, but to-day the deepest thinkers in all the churches are united that it is not the letter of Scripture but the spirit, not the details but the principles, that belong to all men and all ages; hence we *all* derive from Scripture the universal laws of duty, and try to bring Christ's spirit and principles to bear on the altered conditions of modern life. Again, the feelings towards theology have greatly changed. However immutable the Object of Faith, man, the believing subject, changes from age to age: the range of his knowledge, the meaning of his words, the colouring of his thought—it is impossible that through all this the same representations of Divine things could remain congenial to him and permanently remain adequate. Without some provision for discharging from its terms what is perishable and obsolete, and permit its indestructable truth to live in new forms, no Church can permanently meet the changing conditions of human life. Wesley's Standard Sermons were not intended to be used, therefore, as Articles of Religion, or as a Creed, or as a Confession of Faith, which categorically define the doctrines to be professed or believed for ever that would be contrary to their very nature. It is the spirit and type of this preaching that gave to Methodism all its enthusiasm, and to-day the whole Christian Church rejoices in its great zeal and its world wide and growing influence. There are two ways of seeking harmony between Christianity and human progress—by taking all new knowledge in, or by shutting all new knowledge out, by keeping open the capacity of faith, or keeping closed the limits of discovery. When any Church consecrates a cast-iron measure of doctrine, with a vain attempt to maintain against advancing culture the narrow frontier of an earlier time, her empire over the growing human mind is gone. A *final* Church with a fixed teaching must forego the future, making theology not the temple but the sepulchre of the human mind. Christianity being founded on a Life, the spirit of which is infinite and capable of infinite expansion, will be born again and again under new and changing forms (Re-incarnate—Ed.) Again, the feelings towards the ministry have changed An essential qualification for Christian preaching is that the minister, far from simply echoing the doctrines of an earlier time, and becoming the mere organ of his people's state of mind, should be able to speak from a higher position and prepare the world around him for the next hour that is to strike. The pulpit is no longer the sole or the most important disseminator of ideas; its monoply is gone, and the quality of its supply must be improved. The larger, therefore, his faculties and the wider his range of vision and sympathy the deeper the chords through which the Divine word may be expressed. The progressive element in religion is found in an ever-expanding moral ideal, as human experience enlarges and the human conscience increases its refinement and its range. United Methodism holding as its moral ideal for humanity the spreading of Scriptural holiness in contrast to the theological ideals of the Episcopalian's Apostle's Creed and Thirty-Nine Articles, Presbyterian Westminster Confession, and Unitarian Propaganda, can look forward with confidence to the future. For the one end, essence and practical use of Christianity, past, present and to come is to keep the moral conscience or inner light of man alive and shining. In our denomination James Martineau prophetically said that *the shifting of the centre of gravity from the Non-Subscribing principle to the Unitarian was a reactionary movement* and wrote "it has been a grief to me that through a blindness almost without example in an instructed people, *we have forfeited our historical position* which with a curious felicity anticipated the special want and feeling of the present day. *There is no Protestant communion in the country which has not more than ours of the Church of the Future in it.*" The progress of religion is towards its identity with morals—"Scriptural holiness. Opinions are ever changing, but the convictions of men with regard to conduct abide (even though we notice in the press "A new morality"). The Sovereignty of Christian Ethics is *the* Churches creed of our broad humanity—United Christian humanity is following in the footprints of our Great Leader as we travel upwards with the Latin hymnists, the painters of Sacred Story, the poets of spiritual insight, the reformers of corrupted truth; with Augustine and Pelagius, with Luther and Calvin, Wesley, Newman, Martineau and Inge, each impressing upon the Faith lineaments it did not contain before. The United Christian Church with an open Bible, preaching Scriptural holiness throughout the world. *When* the Thirty-nine Articles

and the Westminster Confession take a back seat and character—Christ-likeness—is given the foremost place, *then* the followers of the Archbishop of Canterbury, John Knox, John Wesley and James Martineau after singing—

Love, like death, has all destroyed,
Rendered all distinctions void;
Names, and sects and parties fall;
Thou, O Christ, art all in all!

Then "Drink this cup in remembrance of Me," and we wake to find "the Kingdom of God is at hand,"

Tho' faintly heard; live in hope.

G.V.C.

YORK STREET ULSTER HALL SERVICE.

THOMAS CARNDUFF.

Once more, York Street's Anniversary Service, probably the largest gathering held by any Non-Subscribing Church anywhere, is over. Although for five successive years the Ulster Hall has been filled to overflowing there were some doubt as to whether the same would be the result this year. Several of the Country Churches which had given loyal support in previous years were unable to help for various reasons, chiefly Harvest Services. Advertising was reduced to almost half for reasons of economy and the prevailing depression was bound to have an adverse effect. It was surprising and gratifying therefore to find that the attendance was even greater than over. Twenty minutes before the advertised time of the Service every available seats was taken notwithstanding that some hundreds of extra chairs had been arranged and that many had to content themselves with the platform steps while others stood wherever they could find room. Two thousand seven hundred people were counted when the first hymn was announced. Between those who were turned away and many who would be there did they not fear from the experience of previous years that they would not gain admission, if is estimated that a Hall twice the size of Ulster Hall oould easily be filled. Unfortunately it has been found impossible to get the use of any of the few places in the City for the purpose. Belfast Military Band led the praise under Mr. George Dean and Miss Costigan was the Soloist. To York Street people the Service itself is the smallest part of the Anniversary. The arrangements for it are the most interesting and difficult matters. Visitors from England, Scotland and the Free State have to be entertained. Many of our members hold open house for friends they have met on our Country Visits or relatives belonging to the Churches from which they have come into the City. In York Street itself some five hundred teas have to be served during the day by the ladies of the congregation without any expense whatever to the church. This year twenty five thousand handbills were printed in the church one by one on a hand press, this being the only way in which advertising could be done with our finances in their present state. Five hundred posters were put up in the City two weeks before the service. This work was done during the small hours. These statistics are given simply because they are often asked for. Visitors are shown over a Church which is rebuilt from top to bottom. They are told that over a third of the congregation are out of work and that the income of the Church is practically the smallest in the denomination. They know that however difficult it might be for an orthodox Church of the same size, with as small means, to underake a Service of this kind, it is doubly hard for a Non-Subscribing Church. They ask again and again "How is it done?" The answer is simply "Loyalty and Work." There is no other explanation. With finances so restricted that no advertisments can be put in the paper and no organisation started unless it can pay it's way; with accommodation so limited that one small Hall, often let to outsiders has to suffice; with a third of its members unemployed, some for years and every one feeling the depression; they have done what they have. The Ulster Hall Service is only a celebration of other work not seen and a trial of organisation and ability by the way. The Service is one which fills even orthodox friends with admiration. Naturally one would think that Liberal Christians would rally to it in hundreds partly to encourage a Church which has tried to deserve it and partly in delight that such a service was possible in our Body. Looking over the people present in the Hall one cannot but think of the distances that some have come. The hours of work that others have done. We see old friends who have crossed from England to be with us. Our eye catches that of a man who had rushed from County Wicklow for just the hour of the Servicer. Circumstances may make this the last of the great gatherings which York Street has held in the Ulster Hall but, the memory of them will still remain as a proof of what is possible when a small band of people faced with every obstacle put their hearts and energies into a Cause, and if these six Services inspire even a few people here and there to work for their Churches, they will not have been held in vain.

OBITUARIES.

Thomas J. Millen.

We regret to announce the death of Mr. Thomas J. Millen, Principal of Lyttle Memorial School, which took place at his residence, Moneyrea, on Wednesday, 7th September. He was just over 49 years of age. He was a native of Ringsend, County Derry; of Presbyterian stock; was educated at Derry Model School, and later at the Training College, Dublin. After the completion of his training, he came to the Old School in Moneyrea, first as a substitute and later was appointed Principal in succession to Mr. White, by the Rev. R. Lyttle, in August, 1905, at the age of 23. He was only a few months in charge when Rev. R. Lyttle died (October, 1905). As a schoolmaster Mr. Millen was very capable, popular and successful. The school grew and prospered under his care, so that in due course, the problem of accommodation had to be solved, thus, the Lyttle Memorial School came into being, which was enlarged recently by the addition of a new class-room. The Lyttle Memorial School stands as one of the best country schools in the land, testifying to Mr. Millen's high merits and success. He had a hand in every activity connected with the congregation. He was a trustee, acting secretary, an old member of the choir, local treasurer of the Orphan Society, secretary and organiser of the church renovation work and school extension. Also secretary of the local Farmers' Union, secretary of Moneyrea Athletic and Cycling Club, secretary and P.M. of Moneyrea Masonic Lodge, and a member of the R.A.C., and the New Masonic Hall stands as a memorial to his ability and energy. He was a man of extremely likeable disposition and was beloved by all who knew him. He possessed a fine upstanding athletic figure, a mind that was clear and vigorous, and a character that was straight and generous. He was everybody's friend and helper, and counsellor. Though he had been in failing health for some time, yet his death came as a severe shock to a wide circle of friends throughout the North of Ireland, and the loss to Moneyrea congregation is irreparable. His remains were laid no rest on the following Friday in Moneyrea graveyard, and the funeral was one of the largest ever seen in this neighbourhood. He is survived by his wife and five children, and to whom widespread sympathy is extended.

Miss Flora Jane Orr.

On 20th September, Miss Flora Jane Orr, died at Bedford Park, London, W.C.2. Miss Orr, who was born on 12th March, 1841, at 5 High Street, Ballymoney, was the third child and second daughter of William Orr and Eleanor D. Montgomery. A younger sister, Ellen Montgomery Wellbeloved, widow of the Rev. Charles Henry Wellbeloved, minister of Portland Street Unitarian Church, Southport, from 1883 to 1903, died in October, 1929. The late William Orr died in 1856. He was a woollen-draper, and was a most influential and respected resident in Ballymoney during the first half of last century. He was the first Chairman of the Town Commissioners appointed in 1845, under the provisions of the Lighting and Cleansing Act of George IV, and was also for some years Chairman of the Ballymoney Board of Guardians. He was a prominent member of the Remonstrant (Non-Subscribing) Presbyterian Congregation worshipping in Charles Street. In October, 1930, the late Miss Orr presented to the town a strikingly lifelike portrait of her late father, and it now hangs in a prominent position in the Reading Room of the Town Hall.

The Non-Subscribing Presbyterian Church of Ireland and Unitarian and Free Christian Laymen's League.

A UNITED SERVICE

WILL BE HELD IN THE

ULSTER HALL, BELFAST.

ON SUNDAY, 20th NOVEMBER, 1932,

AT 7 O'CLOCK.

Preacher:—REV. A. L. AGNEW, B.A., D.D.

Subject:—"A MODERN FAITH."

DOORS OPEN AT 6-30.

ORGAN RECITAL FROM 6-40.

A HEARTY INVITATION TO ALL.

UNITED SERVICE.

The Annual United Service in the Ulster Hall will be held on Sunday, November 20th, at 7 p.m., preacher the Rev. A. L. Agnew.

LAYMEN'S LEAGUE.

A number of interesting lectures have been arranged for the winter session, including addresses by Drs. R. H. Hunter and J. Dixon Boyd of Queen's University, Revs. R. Nicol Cross, M.A., and D. Fraser-Hurst, M.A.

SUBSIDY FUND.—Contributions gratefully received by the Manager—Rev. G. J. Slipper, 7 Trevor Hill, Newry.

REPORTS.

Newry—The annual harvest festival was held in the First Presbyterian Church, Newry, on Sunday, 24th September, when the services were conducted by the Rev. John Begg, Larne, Moderator of the Non-Subscribing Presbyterian Church in Ireland. The church was artistically decorated with a profusion of every variety of flowers and fruit. The scheme of decoration was carried out with characteristic thoroughness reflecting the utmost credit on those responsible. Both services on Sunday were largely attended, a special programme of music being arranged by the church organist, Mrs. Slipper, wife of the *pastor loci*. The preacher at the evening service on Sunday took as his text the last three verses of the 28th chapter of Isaiah :—"For the fitches are not threshed with a threshing instrument. . . . This also cometh from the Lord of Hosts, who is wonderful in counsel and excellent in working." The passage in which the text was found, he said, was one of the greatest chapters of the wonderful book of Isaiah, closing with a beautiful parable filled with a most profound philosophy for life. The primary application was, of course, national. The prophet had foretold a destruction which he styled as "God's strange act," but the Jews were incredulous and scornful. Calamities might contribute to construction, disasters might make for development, punishment might be the pruning necessary for the production of fruits, indicating the providential purpose of the all-powerful God. The ploughing and harrowing of the soul of a nation or an individual might not be pleasant, but they are intended to be productive. God was more intent on the production of character than He was of the provision of comfort. As surely as ploughing, rolling and harrowing prepared the soil for sowing, as certainly the peculiar processes of threshing were suited to each particular kind of seed, as surely as all those seeming paradoxes were made to contribute to "seed for the sower and bread for the eater," so surely would all the changing circumstances of life be caused to contribute to character production in His people by the Lord of Hosts, who was wonderful in counsel and excellent in wisdom. The soloist was Mr. Ellis, a popular Belfast singer, who sang, "My God, I thank Thee," and "How lovely are the dwellings." The choir rendered the anthem, "He watereth the hills," Mr. Ellis taking the solo part. The praise portion of the service included the hymns—"Come, ye thankful people, come," "Praise, my soul, the King of Heaven," "We plough the fields and scatter," and "Once more a liberal year laughs out." The festival was continued on Monday evening, the preacher being the Rev. G. J. Slipper, minister of the congregation. The soloist was Miss Doreen King.

Mountpottinger.—The Harvest Thanksgiving Services were held on Sunday, October 16th, when good congregations were present at all three Services. Rev J. D. Davies of Moneyrea officiated in the morning and afternonn whilst for the evening Rev A. M. Bell, B.A., travelled from Ballyclare. A special feature of the afternoon Service was the rendering by an augmented Choir of the Cantata, "The Rolling Seasons." The solos were taken by Misses Agnes and Annie Smith and Mr J. Shannon. At the conclusion of the Service the Choir and a few friends were entertained to tea by the local branch of the Women's League and opportunity was taken by Rev J. H. Ewbank, B.A., B.D., to return thanks on behalf of the Church Committee to all who had assisted. Our Organist, Mr H. Shepherd, is to be complimented on the result of his work. The Church was in accordance with precedent, tastefully decorated.

Belfast Domestic Mission—On Sunday, October 16th, Harvest Thanksgiving Services were held. The musical part of the service was in the capable hands of the Mission Organist, Miss Florence Newman, A.T.C.L. and the Soloist at the afternoon Service was Miss Kathleen Flavelle. The pulpit was occupied

at all three services by the newly appointed Missioner, Mr A. C. Senior. Mr Senior comes not entirely a stranger to Belfast as for some years he was connected with the York Street Congregation and has many friends in the city. His experiences in our Churches in Yorkshire and Lancashire as a Lay Preacher will prove a valuable asset and his wide knowledge of many types of men and women will stand him in good stead in the Mission Work. During the period of his temporary charge Mrs Senior has proved that she will be of invaluable assistance in the work amongst women and children.

Warrenpoint—The annual harvest thanksgiving service was held in the First Presbyterian Church on Sunday, 9th October, when the services were conducted by the pastor, Rev. G. J. Slipper. The church was beautifully decorated, a great quantity of corn, buckieberries and chestnuts being used in the scheme. The gallery was very noticeable with the bunches of corn, wheat and flowers, the festoons of berries, and the beautiful baskets of flowers hanging from it. The service was largely attended. The preacher took for his text Isaiah ix., 3—'They joy before Thee, according to the joy of harvest," from which he developed the theme of the spiritual harvest of the world being absolutely necessary as well as the material, and of the various ways in which this could be done; understanding sympathy being of the greatest assistance in this vital work. He illustrated his sermon by true stories of cases he had dealt with during the time when he worked at the Unitarian Mission in Belfast. There was special music by an augmented choir from Newry, the soloists being the Misses Jeanie Smith and Doreen King. The choir rendered the anthem "He watereth the hills." The harvest hymns were most enthusiastically joined in by all; and the choir sang a beautiful little vesper which closed a very successful service. Mrs. Slipper presided at the organ, The contributors were :—Mrs. Larmour, Mr. Baillie, Miss Baillie, Mrs. Mitchell, Mrs. Taylor, Mrs. Slipper, Miss Sadie Cowan. Misses Martha Larmour and Edith Taylor, Mrs. Courtenay, Miss Corbett, Miss M'Guffin, Miss Robb, Mrs. Cummings, Mrs. Robt. Kerr, Mrs. Fred Kerr, Mrs. Howe, Miss Waugh, Mrs. Reid and Mr. Moore. Decorators were: Mrs. Slipper, Mrs. Larmour, Miss Bailie, Miss Robb, Mrs. Reid, Mr. Bailie, Mr. Kerr, Mrs. F. Kerr, Miss Waugh, Mrs. Howe, and the Misses Martha Larmour and Edith Taylor. Dr. Conner very kindly supplied baskets of flowers for the decorations, and the artistic poster in connection with the service was designed by Mr. W. McGuffin.

All Souls, Belfast.—At the morning service at All Souls' Church, Elmwood Avenue, Belfast, a tablet in memory of Rev. Edgar Innes Fripp, B.A, was unveiled by Mrs. Duffin. Mr. Fripp, who died on 9th November, 1931, had long association with Belfast, beginning on 1st December, 1891, when he accepted a call to become minister of the second congregation which then worshipped in the old building in Rosemary Street. All Souls' Church is a striking tribute to the energy and enthusiasm of Mr. Fripp, who worked untiringly to build a new and more worthy place of worship. He retired in 1924, devoting the remainder of his life to literary activities, the most absorbing of which was the study of Shakespeare's life and works, on which he was one of the foremost authorities. Speaking at yesterday's service, Rev. Sidney P. Whitehouse said that the first note he would like to sound trying to pay tribute to Mr. Fripp was one, not of sorrow and regret, but of joy and thanksgiving to God for a long and courageous life of devoted service to the highest ideals. They had to thank God for such a rich and full life, and it was fitting that they should do that in that beautiful church, which was one of Mr. Fripp's ideals encased in wood and stone. "This church," he went on, "with its beauty of design and execution, and with its accuracy of detail, is a silent but eloquent symbol of Mr. Fripp's life. It was these very qualities that made Mr. Fripp such an outstanding personality, particularly in the realm of Shakespearean scholarship. With Mr. Fripp, however, accuracy of detail was more than a qualification for a scholarly man —it was a necessary qualification for a Christian man. "This symbolism holds good," he went on, "even to the inscription over the porch—'All Souls are mine"—which expresses the truth he regarded as fundamental in religion. No sect here, no party, no class distinction, no Christian 'ism,' no limit of any kind. All souls belong to God—they have this in common, and no sectarianism should come between them when they are worshipping their common Creator. What a different world we would be living in if only we could change this beantiful ideal into a living reality. "I would like to say something of Mr. Fripp's lovable personality," he continued, "a personality so striking and magnetic that even those who differed strongly from him were drawn

to him, always to their benefit, and I would like to speak of this loveable personality but I lack complete first-hand knowledge. I have, however, talked with many who came under his spell, and this at least I can say with deep conviction. If there is any truth at all in Samuel Butler's saying that "he is greatest who is most often in men's good thoughts," then Mr. Fripp has as much claim to the title 'great' as any man I have known." His enthusiasm, he went on, for all that was highest and best in life, for beauty in all her manifestations, beauty of form and expression of form, beauty of sound, beauty of worship, beauty in thought, word, and deed, beauty of life, and beauty of soul—this enthusiasm for all that had been infectious and had spread far and wide. It was not with sorrow, he concluded, but with joy and thanksgiving to God, that the tablet had been erected. The tablet itself was not a memorial in the true sense of the term. There was more in it than met the eye. Written on this simple tablet in invisible letters was the same phrase that was inscribed on the tomb of Sir Christoper Wren in St. Paul's Cathedral, "Si quaeris monumentum, circumspice."

Moneyrea.—Harvest thanksgiving services were held on October 2nd and 3rd. The Meeting-house was beautifully decorated with produce from field, garden and orchard by the ladies, who were afterwards entertained to tea by Mrs. Hugh Frame and Miss Thompson. The preacher on Sunday was Rev. A. Davison, whose appropriate sermons were highly appreciated by the large congregations. The Monday evening service was conducted by the Rev. Harold Rylett, who preached an excellent sermon, and afterwards in a reminiscent mood touched upon the social improvements in Moneyrea, which he was delighted to see. At the three services the attendance was exceptionally good. The singing of harvest hymns was inspiring, the chair gave splendid renderings of the anthems, "The corn is ripe," "The Lord is my Shepherd," and "Thou visiteth the earth," and great credit is due to the singers and the organist, Miss M. Doyle, who presided at the organ.

Ballyhemlim—Harvest thanksgiving on Sunday afternoon, Oct. 2nd, the Rev. W. H. T. Tilson, M.A., being the preacher, and Mrs. Tilson presiding at the organ. The church was filled. The decorations were much admired. The collection amounted to seven pounds four shillings.

Cairncastle.—On Monday evening, Oct. 3rd, the Rev. W. H. Townley Tilson, M.A., preached the harvest thanksgiving sermon.

Downpatrick.—Downpatrick First Presbyterian Non-Subscribing Church's harvest festival was conducted by Rev. J. H. Ewbank, B D., of Mountpottenger. There were record congregations, Morning 200, Evening 350. An augmented nicely balanced choir, ably led by Miss Mabel Dickson at the organ morning and evening, rendered the anthem, 'O! Praise the Lord, exhalt His name,' and the usual harvest hymns were heartily sung. The soloist on both occasions, Miss Dorothy McLean, of Belfast, sang in faultless style, 'Behold! a sower went forth' and 'He shall feed His flock.' Rev. J. H. Ewbank, in the morning spoke from Galatians vi, 7, 'Whatsoever man sows that shall he also reap.' In the evening the text was St Matthew, vi., 11, 'Give us this day our daily bread.' the beauty of the decorations was admired, these consisting of gifts of flowers, foliage, and farm produce by many members and friends. A special feature was a miniature cornstack, built by one of the Sunday-school children, Jack Barry of Saul.

Greyabbey—Harvest thanksgiving services were held on Oct. 9th and 10th. Mrs. Ewbank preached on the Sunday evening to a large congregation. The church was beautifully decorated.

Clough—Harvest thanksgiving services were held in Clough Non-Subscribing Presbyterian Church on Oct. 16th, morning 11-30, evening 7-30, the preacher being the Rev. W. H. Townley Tilson, M.A. The soloist was Miss Meta Rainey of Belfast. On Monday, 17th, a service was held at 8 o'clock, preacher Rev. J. Shaw Brown. A silver collection was taken at each service for church funds.

Killinchy—Harvest services were held on Oct. 9th and 10th, when the church was decorated with the varied products of the season. The preacher on Sunday morning was the local minister. On Sunday and Monday evenings we had the advantage of the acceptable service of Rev. Dr. Agnew, the popular minister of York Street, Belfast. All the services were exceptionally well attended. and Dr. Agnew's sermons were listened to with marked attention. The services of an augmented choir were received with much content. An anthem, "A handful of corn," was appropriate. Our organist, Miss I. Russell, presided at the organ. Special quarterly collections for the funds of the church were made throughout.

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